

The American Friend

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London Yearly Meeting

LYRA TRUEBLOOD WOLKINS

For a More Perfect Union

W. L. PEARSON

New Queries

D. ELTON TRUEBLOOD



Wichita Friends Dedicate

O. C. EMERY

Beginning at Fisk University

THOMAS E. JONES

ON THE HORIZON OF THE CHRISTIAN CHURCH

DAMAGE IN FLORIDA NOT EXAGGERATED

Nobody who has seen the Florida storm area, and who speaks frankly, will minimize the disaster, writes Worth M. Tippy of New York who was sent by the Federal Council of Churches to learn conditions at first hand. Nobody will ever know the total number of the dead, probably a thousand, and the property damage is enormous in and about Miami. Red Cross headquarters there estimate at least 50,000 homeless, and 18,000 persons who will need long time assistance to normal conditions. This is an exacting and technical work which will take a year or two before it is completely finished and will require \$5,000,000. An effort is being made to subscribe this amount so that the staff of case workers and special assistants, aided by local volunteers in the communities, may devote their whole energies to reconstruction. Many wounded were sent to friends in the North, and 2500 refugees passed through Jacksonville up to September 30, carried north without cost by the railroads.

A MISSIONARY BUSINESS MAN AT WORK

Business men are looked upon by Captain Robert Dollar, eighty-four-year-old owner of the Dollar Steamship Lines, as public benefactors, so long as they ask reasonable prices and treat people squarely. A business man, he believes, has as sacred a call under God as any man living. During a recent visit to China, Captain Dollar spoke before the American Chamber of Commerce there and urged Americans to develop their business as rapidly as possible, bringing to China the commodities which she needs and taking from her the surplus of her goods which America can use. This sort of trade, he declared, is of benefit to the world. "Captain Dollar told me later," writes Arthur M. Guttery, a secretary in China for the American Y. M. C. A., "that he does not expect to lose his property or business if extraterritoriality goes, because he believes his activities are of mutual advantage to China and America. He said that he never closed a contract with anyone unless he felt sure that the other fellow was going to make something as well as

himself. There are many kinds of missionaries to China, but Captain Dollar is one kind all by himself." As part of his "missionary work," he has contributed toward several Y. M. C. A. buildings in China. He gave the entire \$50,000 required to erect the Y. M. C. A. structure in Wuchang, known as the Robert Dollar Y. M. C. A., and recently laid the cornerstone for the new Shanghai building.

THIRD INTERNATIONAL STUDENT CONFERENCE

Deeply suggestive of the new aspirations and of the new living conditions that already have begun to take shape among the young Baltic republics, carved out of the old Russian Empire during the revolution, is that the students in the universities of those countries are taking a positive stand against drink and the drink traditions of the past. Under the new ideal of nationalism and its first realization, they are laying deep and firm foundations for a future type of society, in their vigorous little republics, that shall be free from alcoholic drink. With extraordinary cooperation on the part of the organized student bodies of the universities and technical schools of Esthonia and the other new states of that section, the International Student Anti-Alcohol Conference was held at Tartu, Esthonia, the last week of July. Tartu is one of the oldest universities of the world, founded in 1632. It was reorganized and modernized as a national university after freedom came to the Esthonian people in 1918. It has had a wonderful growth in the eight years since, having now an enrolment of 5,000; it is becoming a leading educational center of that new-old section of Northeastern Europe. Because of the intense, new interest in the question of drink and future national welfare in the four Baltic republics, Esthonia, Finland, Latvia and Lithuania, carved out of Russia by the war, the location of the conference at Tartu was both timely and prophetic, says the *International Student*. This is especially true, when the spirit and activity of the students of these countries are taken into account.

CONTACT OF PROTESTANTISM WITH LABOR

Does labor enjoy its highest wages in Protestant lands? Are such wages really high compared with the cost of food? The Research Department of the Sacramento Church Federation has had a volunteer field worker in Europe studying this among other problems in order to more intelligently handle the spiritual needs of its own community. It has been trying to trace back the forces to its original sources, even though these be overseas. This worker reports that, in a number of large Protestant cities of Europe the average weekly wages in certain trades is \$17.39. In similar non-Protestant cities thereof, the average is \$7.44. The highest Protestant city, Copenhagen, shows \$25.68. In Protestant America the record is even better, for Copenhagen's figure is just about one-half of what it is in, for example, Philadelphia. In Protestantism's contact with labor, little has been said about labor's debt to those whose very designation of "protestant" disclosed their struggle against forces that have shackled all mankind. The very philosophy of Protestantism results in decent living conditions and in a real democracy. Herein Labor benefits probably more than any other class. Because it is the fashion within certain groups of Labor to think skeptically of Protestantism, these comparative wage figures may well be worth being made the subject of discussion with each churchman's friends of the Labor group.

WOMEN MINISTERS MEET AT CLEVELAND

At the Euclid Baptist Church, Cleveland, Ohio, on November 3-4-5, will be held the eighth annual Assembly of the International Association of Women Preachers. Reservations are to be made at the New Amsterdam Hotel which is very near the church. Cleveland is the home of the vice-president, Mary A. Lyons, and that assures the very best arrangements. An excellent program is being planned with Judge Florence Allen of the Ohio Federal Court as one of the chief speakers.

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WALTER C. WOODWARD, Editor

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EDITORIAL

The Hair Trigger Response

THE tremulous movement of the magnetic needle in a mariner's compass as it endeavors to be true to its north-seeking tendency by overcoming counter attractions that would cause a bias from infinity, and often needs the aid of a compensator to neutralize the effect of these attractions, has a fascination for the student of physics, and from it suggestions abound for the philosophic mind. The extreme sensitiveness of the delicate instrument has value in proportion to the risk it seems to take, because subject to bias, for it is as easy to go wrong as it is to be true to its purpose. The readiness to respond to the greatest influence for the moment gives delight when the compensator functions with approximate exactness. But danger lurks in this commendable feature, and the instrument may fail in its strongest point. Responsiveness calls for careful regulation if the service rendered is to be reliable.

Those who remember Rufus P. King and his unique ministry for Christ among Friends will appreciate the statement from his lips on one occasion. When asked why he had not taken vocal part in a particular meeting he answered, with a merry twinkle in his eye and lightning-like repartee, "I do not go off with a hair trigger." Others had spoken with commendable readiness but not always with sufficient relevancy to make a worthy contribution to the topic under consideration. Some had acted as if to speak first was to speak twice, but found that a second speech would be necessary to clear up the confusion caused by their own hasty statements and prevent misunderstanding. The time was spent and others who might have made a helpful contribution were deprived of the privilege because of a zeal for response but not according to knowledge. Before the facts were all in they had passed untimely judgment, had gone off with a hair trigger, to the embarrassment of thoughtful minds and had retarded the effort to find a right solution to the problem requiring attention. While opportunity must be grasped by the forelock, wisdom must play an important part or the hair-trigger response will defeat the purpose by acting before the time and hitting the target on the left side of the bull's eye.

Another Friend who had learned the fitness of things, verified by the experience of many years, expressed an earnest concern at a certain Yearly Meeting that occasional speakers in the meeting for worship observe the strictest brevity or postpone their message to a later time, if some visiting minister whose coming has been announced is expected, by many of those present, to occupy much of the time. But alas, how many of these "go off with a hair trigger" until the reducing process

upon an otherwise good message becomes most embarrassing to him who would give it with clearness, force and beauty, under the anointing of the Spirit, and the patience of the listening worshipers becomes well nigh exhausted. Wisdom, however, is profitable to direct, since undue restraint may prevent action and make the instrument "hold fire" because of the overmodesty of the prime mover, and a congregation may need one or more to take a brief part promptly to fully prepare the way for the weighty message. The messenger, too, very much appreciates the way being opened for his message by a timely word from those who obey readily the promptings of the Spirit rather than responding to their own desire to be heard on a special occasion, or to reticence when they should speak.

More Than Avoidance of Friction

LET the critic beware that he does not exterminate the creator. This word of warning is applicable particularly to those who severely sit in judgment upon themselves. Keeping one's mind on the hunt for difficulties or obstacles to be avoided, may blind one to all the effectiveness and majesty of public address. An expressive sentence from lips of Joseph John Mills in a sermon some years ago lingers in the memory with its ever timely message: "The friction of the road is the salvation of the train." Difficulties, indeed, are to be avoided but only that they may not hinder that full and effective expression that shall move humanity through the medium of speech. Obstacles may become stepping stones to higher things if rightly approached and properly used. That which retards progress becomes a blessing when movement gets beyond control. The brakes may be lifted and the bearings may act with the greatest freedom, but liberty without restraint may invite disaster. "The railway engineer oils his engine, but only that it may be free to move; the mission of that assemblage of power, whose throttle is in his hand, is something more than avoidance of friction; it must act, advance, accomplish results, speeding its freight of human life and treasure far on into the hopeful distance; and nothing but grim necessity may be allowed to hold it even momentarily in the repair-shop." But control is more than restraint through the clutching of the brakes, vital as at times these may prove; it is making the most of an opportunity for service, getting the best from organized effort by means of the oil of gladness that mitigates embarrassment and lessens the loss of power through friction, and regulates the momentum until best possible results obtain, while preserving simplicity and charm. We learn to do right by doing it, using the brakes judiciously for protection, but utilizing available power for spiritual progress.—J. R. W.

London Yearly Meeting

An American Friend's Interpretation

BY LYRA TRUEBLOOD WOLKINS

UNDER a deep concern for a more effective presentation of the Gospel message, Friends of London Yearly Meeting assembled in adjourned session on the 24th of last month. It was the privilege of a few Americans to attend these notable meetings, to observe the spirit and manner in which certain problems are being faced and to gain lessons which may be of help in solving similar situations confronting Yearly Meetings on our side.

The large meeting room in the new premises at Endsleigh Gardens not being completed, the sessions labored under the disadvantage of meeting in rented halls, and considerable time was wasted and much social intercourse hindered through having to move about from one section of London to another.

Every available space for sitting or standing was taken in Westminster Meetinghouse at 3:30 on Sixth-day afternoon, Ninth Month 24th, as we assembled for worship. With scarcely a pause, words of supplication and praise and exhortation followed from Friends on the facing seats and from the body of the house. Familiar voices came to us, among others those of John Morland, revered Clerk of the Yearly Meeting in bygone years, John Ashworth, Frederic Taylor, Ernest Grubb, an aged minister from Dublin Yearly Meeting, Herbert Sefton-Jones, Joan Fry, and William Edward Wilson.

The greatness of the task our Lord has for us to fulfill for our age; the impossibility of accomplishing it unless we have felt the impact of his spirit on our spirit, of his mind on our mind, of his purpose on our purpose; the necessity of remembering that we are disciples of Jesus before we are Quakers; the importance of the unity of the whole body in any work to be undertaken; the Divine inner urge that shall drive us forth so that we can truly exclaim with the Apostle, "Woe is me if I preach not the Gospel;" the recognition of the vast brotherhood to which we belong of Friends in China, India, Ceylon, Madagascar, Pemba, Syria, and in Europe, America, Africa; and finally the promise, "Come ye blessed, . . . inherit the kingdom," said to those who had already fed the hungry, clothed the naked, visited the imprisoned, inviting to immediate entrance into the larger waiting inheritance—all these were borne in upon the gathered worshippers.

Tea proved to be impossible for such a throng and scores of resident Friends trooped off to neighboring tea rooms, leaving those more closely identified with Westminster Meeting to extend hospitality to Friends from the Provinces and abroad. Carl Heath, Harry T. Silcock, Joseph Bevan Braithwaite and his sisters, Elizabeth B. Emmott and Rachel Braithwaite, the Albrights, John William Graham, Charles Lamb, John P. Fletcher, and Gulielma Crossfield, were among those who graciously received the visitors.

Friends then turned their steps towards the east end of the Strand and at Essex Hall found again that the provision for space was quite inadequate. Long before six o'clock every inch had been taken; there were clusters about the doors, and even the window ledges were occupied. When the Clerk, Roger Clark, asked whether it was desired to secure a larger hall, A. Neave Brayshaw expressed the hope that no expense would be spared in the effort for suitable accommodations, and the entire gathering burst forth with one acclaim of "Hear! hear!" William F. Nicholson rose to the occasion and before the end of the meeting was in position to announce that the Saturday sessions would be held in Kingsway Hall, an auditorium that afforded ample room for even this unparalleled outpouring of English Friends. The sheer numbers present evidenced the deep interest in the paramount concern, while the mingling of old and young showed that questions of age have no place but that the message of the Gospel must be passed on from one generation to the next and that English young Friends are one with

their elders in a burning desire to spread the Gospel of the Lord Jesus Christ.

The opening Minute made clear that the gathering was thoroughly representative; the General Meetings of Scotland and South Africa as well as meetings all over England had members present. Several Irish Friends were in attendance. Minutes were read introducing J. Henry and Jane Bartlett and John and Annette Way of Philadelphia. To the General Meeting of Friends in Australia assembling at this time a message of greeting was directed to be sent.

To put it concretely, the main purpose of the adjourned Yearly Meeting was to deal with the peculiar situation facing the two organizations which carry on the foreign work of the Society. Harry T. Silcock, secretary of the Friends Foreign Missionary Association, and Carl Heath, secretary of the Council for International Service, presented clearly and ably the crisis in each field. The question included not only finance and policy but there was the deeper religious aspect. Not merely a change of policy is needed but a new personal experience, a new vision that will thrust men and women forth into world service at home or abroad for their Lord. The desire of both organizations was to simplify and unify their work so as to help bring about the time when all men should be lovely, in love with God, and in love with one another. John William Graham followed with an earnest appeal for the development of a truer conception of the indwelling God which should permeate every region of thought and inquiry. Herbert Sefton-Jones, J. Rowntree Gillett, Augustus Diamond, and others elucidated further the scope and aims of the present world service of Friends. William E. Wilson felt that the bottom of all our difficulties is that many have partly got away from the truth as it is in Jesus.

Geoffrey Hoyland appealed in burning words for more love and passion and money to be poured forth. The truth drives men out to serve. Can we doubt that the message of the dynamic love of God to all men is the one hope of the world? Let us get a "blinding vision" of God's love that will push us out with the living truth, that we may once more be "Friends of Truth" and not deserve to be called, in actuality, *Quakers* because of our shrinking and cowardice and fear. Harry T. Silcock summed up his desire for the Yearly Meeting in the words of the prayer uttered a score and more years ago by John Wilhelm Rowntree, and so often during succeeding sessions were its petitions recalled that it came to be a veritable embodiment of the common longing of the assembly:

"Thou O Christ, convince us by Thy Spirit,

Thrill us with Thy divine passion.

Drown out our selfishness in Thy infinite love.

Lay upon us the burden of the world's suffering.

Drive us forth with the apostolic fervour of the early Church.

So only can our message be delivered.

Speak to the people of Israel that they go forward."

The closing Minute expressed the sense of the Meeting in these words: "The concern for this Adjourned Yearly Meeting has been laid before us by Harry T. Silcock and Carl Heath. While this concern may first have been set in motion by the financial situation that is facing the Friends Foreign Mission Association and the Council for International Service that is far from being the chief element in the crisis. There are changes of policy and of orientation which make it needful to overhaul our organizations. Changes of policy are of little value without the power to work them and carry them out. The issue is a religious issue, no longer exclusively concerned with questions of personal salvation but with the spread of the message of the Kingdom of Christ in the world. If we are still Friends of Truth we shall not allow comfort, wealth or respectability to mean more to us than the message of the love of God, and we believe that by courage and clear knowledge the difficult problems that are before us will one by one be solved."

Seventh-day morning at 10 o'clock Friends again came together,

finding ampler room in Kingsway Hall. The subject for this session was finance, the position of the foreign missionary work and what a serious curtailment would involve, together with the general problem of financial policy and the provision for world service. Howard Diamond in a clear and forceful address carefully outlined the straits in which the boards find themselves, and at least twenty-five persons voiced their opinions and gave suggestions. The entire matter was put into the hands of the Meeting for Sufferings in Minute 78:

The serious financial position of the Friends Foreign Mission Association has been put before us by Howard Diamond. We are informed that the present annual deficit of £10,000 can be reduced, if really necessary, to £5,000 within the next four or five years, though at the cost not only of reducing the work that is now being carried on, but also of declining offers for new work from concerned Friends. We hope this may not be necessary. Besides the urgent needs of the Friends Foreign Mission Association we have been led to consider the needs of all branches of the Society's work. We believe that the time has come to revive the methods now in force for appealing to and collecting from Friends. It is no longer possible or even desirable to rely solely upon the large subscriptions of a limited number of Friends and we believe that efforts should be made in all our Meetings to appeal to every individual member. We have been warned of the danger of over-centralisation and it is essential that such a living interest in our work should be created as to spread a feeling of personal responsibility for it into every particular Meeting. We ask the Meeting for Sufferings to consider the whole question of the raising of funds for the needs of the Society's work.

The afternoon sitting proceeded to discuss methods, the pros and cons of the present organization for world service, whether or not there is waste or misdirection of energy, the remedies, the opportunities for new undertakings, and here again there was intense interest shown by the numbers participating in vocal contributions to the discussion. Minute 79 suggested the practically unanimous trend of opinion in these words:

We have given consideration this afternoon to questions of methods and organisation, introduced to us by Catharine Albright. Cases of overlapping of work both abroad and at home between the Friends Foreign Mission Association and the Council for International Service have been instanced, and these are thought likely to increase rather than diminish. Believing as we do that the World Service of Friends is one, it should follow that it ought to have one policy and not two. The suggestion has been made that such a policy might be directed by a common council of the two bodies, increased executive powers being given to Committees for each field. It seems likely that the finance of the two organisations may be best left as it is for the present, but we believe that a coming together on the lines suggested on the part of the Friends Foreign Mission Association and the Council for International Service would be advantageous to both, and we ask the Councils of the two bodies to consider how far they can see their way to go in this direction.

Kingsway Hall was not available for the remaining sessions and William F. Nicholson was fortunate in securing King George's Hall in the Y. M. C. A. building in Tottenham Court Road. Once more the crowds taxed the capacity of the auditorium as we came together after tea to talk over the possibilities of world service with its racial, political, social and industrial bearings. A telegram read from the American Friends Service Committee led T. Edmund Harvey in his finely organized opening address to say that in the international work of Friends all barriers of race and nation were broken down as we labored together as members of one family, as friends of one Master, as disciples of one God. He pleaded for an international mind suffused with Christ-likeness, the kind of mental attitude that in all walks of life, in China, in India, as well as at home, will point the way to a new world order. He hoped that all the Yearly Meeting Committees would draw closer together and realize that all had a common Christian service, as individuals rededicating themselves to the spread of God's Kingdom.

This was truly the keynote of the session. While one speaker after another dwelt on specific phases of work at large, all were manifestly under the overshadowing truth that had been uttered at the beginning. E. Roy Calvert, Peter Scott, Edith M. H. A. Bigland, John P. Fletcher, and J. Henry Bartlett gave fresh emphasis to problems in the work that Friends must face if they are to prove the value of their calling. The Seventh-day evening gathering definitely lifted the discussion to a high plane, a fact that was made entirely clear the afternoon and evening of the day following.

For the meetings for worship on First-day morning the vistors scattered in various directions, attending at Westminster, Hampstead, Golders Green, Bunhill Fields, or further out of town, while many availed themselves of the privilege of being present at the first appointed meeting to be held in Friends House. There two hundred or more filled the "small meeting room," or the "Meeting for Sufferings room," as it is often termed. One felt that it was a dedicatory service, as at the very outset were read the Scripture words describing the consecration of the temple. The high seat was occupied by a score of weighty Friends, many of whom spoke with deep feeling or appeared in devout supplication.

There could not easily have been secured in London a more slightly location for headquarters of the Society. Endsleigh Gardens was formerly an ample park plot near Euston Station on a leading London thoroughfare and, although one hears certain complaints that one less breathing-space is left for the city dwellers, one is glad that such an admirable structure is erected on the spot with sizeable grounds still remaining. The house is a fine four-story edifice, rectangular in outline, of light pressed brick, with pillared entrances at each end and an imposing main entrance on Euston Road with four massive columns. Within is a large central paved court, giving light and air and space in which to stroll and chat between meetings. The large meetingroom when completed will seat surely a thousand, perhaps more. The smaller meeting room is handsomely panelled with Canadian pine in a lovely greenish gray coloring. Yellow oak doors give a contrast that is effective, and the old benches from the meetinghouse in Bishopgate add a needed touch of antiquity to link past and present. It is a headquarters for the Society of Friends in which all of us feel a pride of possession and to whose influence for brotherhood each may contribute. It remains for every member to see that it is made a radiant centre of pulsing life.

On First-day afternoon again in King George's Hall, Herbert G. Wood succeeded admirably in gathering up for Friends the important things that had already been said. Very effectively he brought out "Our Fundamental Basis," dwelling with fresh inspiration on the support needed for all efforts working sincerely in the name of Christ, in a word, on the amazingly many-sided truth, our faith in an indwelling God. There was something deeper even than winning salvation. That was the thought of the way in which God loved us. Others who spoke that afternoon gave their testimonies to the central theme. Carl Heath thought that H. G. Wood had struck a very high note when he said that sometimes the experience of what God was came to us by seeing it in other people, as we approached and watched them.

After the interval for tea, it was evident the sense of the meeting had already crystallized, and that the evening session could be yielded to thanksgiving for benefits. The period of worship was longer than at earlier meetings and the gathering was splendidly prepared for William E. Wilson's opening address on our mission as a Christian society. He believed our supreme responsibility was to come into contact with the marvellous power of God, and let that power work in us.

Unfavorable news from West China reminded us of problems besetting us on every hand, but perhaps the dominating thought of the evening session was one of triumph over difficulties, the driving power that comes with supreme faith in the Heavenly Father. Friends were as one in accepting the form of minute proposed by the Clerk:

In considering the problems and possibilities of the international Christian service of Friends with all its racial and social implications, we have thought of China, India, Syria and of the nations of Europe, all needing as they do the reconciling spirit of Christ, and we have wished to support more earnestly and effectively those who are working to interpret that spirit. We have been asked to consider whether the key to the solution to these problems does not in reality lie at home. We are a very small body and feel often our inability to meet all the calls for service that come to us. Are we satisfied to remain so small? If our work at home were so done and our lives so lived as to express the spirit of Christ, the spirit of love, it might well be that simply by force of attraction our numbers would so increase that we could more readily cope with the service asked of us, and questions of finance and re-organisation would naturally take the second place.

We have felt a fresh sense of the unity of all our work. The different forms of service whether in this country or abroad are really one, and we should give our sympathy and support to all who are working in the name of Christ.

Our faith in the indwelling God is the motive of all our service. It is that faith that compels to missionary enterprise, turning

men to their living teacher, Christ within that they learn of him.

We feel that as a Society who have no greater responsibility than this work of spreading the message of the Kingdom at home and abroad, and though it is undertaken especially for us by various Committees we each of us have the individual duty and privilege of supporting it by our gifts, our interest, and our prayers.

For A More Perfect Union

BY W. L. PEARSON

THE constructive work for building a united Society of Friends* in America began just forty years ago at Indiana Yearly Meeting. The building was of God, and was wiser than could be foreseen, even by Timothy Nicholson, or any of those he called to a simple meal one evening where six of the then eleven Yearly Meetings were represented. Spite of the numerous, rather natural, very serious drawbacks due to an excessively democratic spirit, and often to an intensely individualistic spirit, God led us on during the only really constructive period among modern Friends from 1886 to 1902. In those sixteen years the Society of Friends in America probably made more progress toward unity and uniform organization than any other Christian denomination, as it certainly had greatest need to do. Here I am not unmindful of the very essential development of the departments of work since 1902, nor of the more essential spiritual revival from 1860 on, which may not now be considered, except to recognize the fact that in all such progress revolutionary movements are certain to arise. They can be effectually met only by combined aggressive evangelization and constructive organization. One such revolutionary movement was the over-ruled incident which started, or startled, Friends into constructive organization in 1886, namely, the sacramentarian trend, which started in Ohio and made all the Yearly Meetings tremble. It held back the organization of the American Friends Foreign Mission Board twenty years, and affected other lines of work similarly. It is necessary not only to co-operate, but to operate effectually.

The results of seeking counsel together with Timothy Nicholson may be briefly enumerated for information of most older as well as younger Friends:

1. Indiana Yearly Meeting invited all the Orthodox Yearly Meetings in the world (except Philadelphia, which did not then correspond with other Yearly Meetings) to send delegates to a General Conference at Richmond in 1887.

2. The Richmond Conference was the most representative conference of Orthodox Friends ever assembled. Besides having the unusual inspirational and associational influences, it issued to all the Yearly Meetings the Richmond Declaration of Faith, the most comprehensive and constructive of the several declarations of Faith which Friends have produced.

3. The Richmond Declaration of Faith has been from the beginning the most effective external agent for unifying the Society of Friends. Within five years ten of the twelve American Yearly Meetings had "adopted" or "approved" it. Several had revised their disciplines and included it. It was hardly hoped that Ohio and Philadelphia would so act. It seems that no Yearly Meeting, not even London or Dublin with a groundless "creed scare," ever has formally rejected it. Probably Iowa Yearly Meeting was the first to incorporate it in its new Discipline of 1891, which latter became more than any other the form after which the Uniform Constitution and Discipline for the Five Years Meeting was modeled.

4. On the suggestion of Timothy Nicholson, the proposal was first made in Iowa Yearly Meeting in 1890, and thence the invitation was sent to the Yearly Meetings, for the organization of the Quinquennial Conference, which first convened at Indianapolis in 1892.

5. The second Quinquennial Conference in 1897 appointed the Committee which produced the "Uniform" Constitution and Discipline, including the present three-fold Declaration of Faith, upon which doctrinal basis eleven Yearly Meetings established the Five Years Meeting in 1902. Canada was admitted some two years later, and Nebraska was organized by the Five Years Meeting.

Now observe, that before 1902 there were fourteen independent societies of Friends in America. Nebraska would have been the fifteenth. Each Yearly Meeting, or society, adopted its own declaration of Faith, form of Government, and Rules of Discipline; that is, they were constitutionally independent. It had been shown in the Richmond Conference of 1887, by William Nicholson that, whereas the original purpose was to have one American Yearly Meeting of Friends, geographical and colonial influences had left several Yearly Meetings. Then, neither the political influences which moved the colonies, first to form their Federation, and then to establish the American Union, nor the ecclesiastical influences which led four large Christian denominations in the same year, 1789, to form their national unions, stirred the quietistic, non-aggressive Friends to "give diligence to keep the unity of the Spirit in the bond of peace." A generation later, in 1828, the separations began in most of the already segregated, constitutionally independent American societies of Friends. The ever-aggressive eternal Holy Spirit had been long grieved with these Friendly bodies who still, more than any other, believed in Him. Not until He could move Friends of another generation, 1860 to 1900, to revival and ingathering similar to the original one of the seventeenth century, would the Yearly Meetings seriously consider the question of union. Then, as always in history, only a revolutionary shock could awaken an interest. I speak out of experience and observation. It was my privilege to attend eight Yearly Meetings in 1886, chiefly interested in Biblical instruction, the yet most needful and most neglected phase of education in the Society of Friends. That was the year in which the Yearly Meetings were most perplexed by the question of Sacraments. It was this disturbance, threatening separation in some Yearly Meetings, which suggested the Richmond Conference and led on to the establishment of the Five Years Meeting.

What had been gained in the establishment of the Five Years Meeting in 1902? Much in various ways. Most important was, that much former pious preaching about the "unity of the Spirit" among Friends had now become a real power toward the "unity of the faith and of the fuller knowledge of the Son of God, working for the increase of the Body unto the building up of itself in love." The Richmond Declaration of Faith, which embodied or implied practically all contained in the three statements, now had an increased unifying influence, strengthening the desire for union, and fortifying against coming opposition to the evangelical faith. The fifteen American societies of Friends (including the future Nebraska Yearly Meeting) were now reduced to three bodies, the Five Years Meeting being far the largest body of Friends in history, including nearly ninety percent of the Orthodox Friends of America. The constituent Yearly Meetings in the Five Years Meeting had ceased to legislate independently, agreeing that constitutional amendments should be approved by four-fifths of the Yearly Meetings. The Five Years Meeting was charged with the organization and direction of the national and foreign departments of work. It was providential that the American Yearly Meetings could advance so far toward a

* Let it be understood that the present writer never uses any of the popular names of Friends invidiously. He simply seeks to "truth it in love," as Paul would say.

union by 1902. For in just those years, 1897 to 1902, when the Five Years Meeting was taking form and being adopted, the new alignments were taking place, so that Friends in the West began to be commonly styled "conservatives" and those in the East often called "liberals." Although these terms were far from accurately applied, few Friends realize how impossible such a federation with so large measure of union would have been five years later, in 1907. Few realize that, without such positive steps toward union, and without the unifying influence of the Five Years Meeting and the Declaration of Faith, several of the independent Yearly Meetings would certainly have again suffered separations similar to those of the seventies and eighties, though from different causes. Hence is seen the wisdom and the necessity which impelled the Five Years Meeting to overstep its constitutional authority in "approving again" the Declaration of Faith in 1912, and in "reaffirming" it in 1922. Thus the spirit of unity was revived and the organization and departments of work were perpetuated and re-enforced.

It is the more unfortunate that a complete union of the Yearly Meetings could not have been achieved in 1902, that the Yearly Meetings could not have established a representative form of Government with legislative and executive powers, since federations have never been satisfactory either in civil or church government, and since constitutional development stopped short off with the organization of the Five Years Meeting. For want of such consolidation the Society of Friends has, therefore, made no progress since 1902, either in defining the historic faith, or in completing and strengthening the form of Government, which is very defective at points, causing friction. In some of the older Yearly Meetings outside the Five Years Meeting disintegrating tendencies are evidenced in their authorized publications, and they would appear more marked if Friends were more interested in practical church government as a vehicle for publishing Truth. Such influences have also seriously retarded the work in the Five Years Meeting. Hence it is that, excepting North Carolina, no Yearly Meeting of any Friendly denomination has made appreciable gains in twenty years, and most of them have lost in membership. The foreign missions, though meantly supported, have gained more, being freer from home disturbances. The establishment and operation of the Yearly Meeting in Japan, the beginning of one in Germany, and the anticipation of one in Cuba, are very encouraging.

Again and again, the confirming and inspiring influence of thirteen Yearly Meetings, fixed upon the Friendly historic foundations of the Five Years Meeting, has not only saved the largest body of Friends and given the whole Society standing and influence in the Federal Council of Churches, but the Five Years Meeting has furnished the only hopeful basis of union for the different denominations of Friends, which differ more widely than is apparent, until one examines their recent declarations of Faith and forms of Government. While it is clear Christian duty, as far as practicable, to cultivate social, religious, and associational relationships with all "bearing the name of Friends," and joyfully to seek fellowship with all who have been born of the Spirit, it is understood in Pasadena, where there are three denominations of Friends, that no monthly meeting will be committed to a joint program. First Friends Church understands that such an act, without the authority of California Yearly Meeting and of the Five Years Meeting, would be irregular and revolutionary. Yet, informal associational relations are encouraged.

The Holy Spirit, who alone and who positively leads the faithful witnesses for Christ on and on into all the Truth, never leads to unfaithfulness to our Lord nor in respect to covenants with our brethren in the Church. Hence, separations among those who hold that earliest declaration of Faith, "confessing in the Holy Spirit, Jesus is Lord" (1 Cor. 12:3; Rom. 10:9; John 13:13), are very poor means of promoting the Truth. Christ is not divided, and He is not dividing us, but praying that we "may be perfected into one in Him, as He is in the Father," that the world may "believe" and "experimentally know" His and our Divine Commission and Message. Hence union outside of Christ Jesus as Savior and Lord can be no Christian, spiritual, nor permanent union.

Lightly regarding these principles and their covenant relations,

two of the constituent Yearly Meetings, representing the dogmatic and the liberal extremes, are now testing the power of the Five Years Meeting. Certainly it was never meant in either Yearly Meeting, unduly to test the powers of the Central Body. But peculiar conditions and influences in each have been permitted to sway each too far out of line to maintain the well known Friendly standards and to promote harmoniously the historic continuity of the Society of Friends. Oregon Yearly Meeting, with some grounds for dissatisfaction, has withdrawn from the central organization, "until they are satisfied!" Do Oregon Friends suppose they may withdraw and enter the Five Years Meeting at will? Has the Five Years Meeting no conditions for entrance? and exit? and re-entrance?

New York Yearly Meeting has resolved to unite with a Yearly Meeting of another denomination, one of the seven Yearly Meetings in the General Conference of Friends. Whatever fellowship we may and should have with real Christians in the "Hicksite" New York Yearly Meeting, no evangelical Friend or Christian, who examines the present "Uniform Discipline" of the "General Conference of Friends," can think union with them possible without a radical reformation and reconstruction of their personal and formal faith and their form of government. For various reasons union with Philadelphia and other "Conservative" Yearly Meetings seems more distant than ten years ago, but not at all without hope. And let no "Orthodox" Yearly Meeting, neither Ohio, nor Oregon, nor any in the Five Years Meeting, fail to correct its own manifest faults. Faith removes mountains. Faith, hope and love shall all abide, and true love never fails. They all stir the emotions, promote sound sentiments, deepening convictions. If the eternal Rock of Righteousness be duly felt underneath, then the will seeks and wills the will of God, and moves forward with Him, not impetuously, but persistently, until it comes to its own. In a very thoughtful paper at the first meeting of the All-Friends Association of Pasadena, Dr. Louis T. Jones quite acceptably, I think, forecast a possible all-Friends union about 1950. Our Lord Christ is unchangeably progressive; He persistently impels His people to be filled with the Holy Spirit and power; then He preaches perseverance-with-patience, lest they spoil the good work, or let the work spoil them.

And let none forget for one hour, that the primary essential for church membership in every really Christian church should ever be a credible confession of Christ as one's personal Savior and Lord, which has been realized through the New Birth and Baptism of the Holy Spirit. (1 Cor. 12:3; 1:13; Rom. 10:9.) On the authority of Jesus, and Paul, and John, one may declare: There are no unbaptized Christians; and none keeps to the Christian way of Truth and Life except by continually realizing the anointing and sealing of the Holy Spirit. (2 Cor. 1:31-22; 1 John 2:20, 27.) The Acts of the Apostles and the evangelistic work of George Fox alike, from beginning to end, implicitly teach these essential spiritual truths. That is why Paul pointedly marks the difference between "spirituals" and mere "psychicals" among men. If Christian psychologists could only see this with Paul!

What shall the Yearly Meetings do in the present crisis, in the light of these essential truths and the Friendly foundations set forth in the Declaration of Faith and form of Government, which they have all adopted, and which indisputably sets forth the development of the Christian Faith of the Society of Friends in its historic continuity from the beginning? New York Meeting was foremost of the memorable Eleven that had the vision and courage to cooperate in establishing the Five Years Meeting, and her Clerk was Chairman of the Committee on "Uniform Discipline," and he was the author of "Essential Truths," that first very illuminating part of the three-fold Declaration of Faith. Moreover, no other Friend then or since has possessed the rare qualifications and personal influence, which were required to draw the first draft of the Constitution and Discipline, and to conduct it through many corrections, reconstructions and amendments, until 90,000 widely differing members of the most democratic Christian denomination in history were ready to adopt it in their several Yearly Meetings and to establish the Five Years Meeting upon it. It seems, therefore, incredible, that New York should now propose to disregard the covenant relations of the constituent Yearly Meetings and to destroy the system which it has

required a generation to build up. I have had familiar appreciation of leading New York Friends for forty years in their homes and their assemblies. They have always been very kind. The love of Christ and their love constrain me to plead with them, not to take the proposed revolutionary step, which must prove impossible for most of the Yearly Meetings. Union outside of Christ is no spiritual union and provides no basis for Christian fellowship.

Can not New York Friends see Jesus, risen, and standing in their midst, still praying as just before his Passion, that they may be sanctified in Truth, *in Him*, and so be perfected into one, that the world may "believe" and "know" that He is the only Divine Son and sent of God? Only so can they again become a soul-winning, growing Yearly Meeting as fifty to thirty years ago. Surely they will not "crucify to themselves the Son of God afresh" by uniting with even most precious friends who, as a body, whatever may be said of individuals, few or many, will not confess Him as their Savior from their sins and Lord of their lives. If they be constrained by the love of Christ to love their friends, they will keep "the first principles of Christ" first, and then seek spiritual fellowship with other Friendly denominations, the fellowship found by the Holy Spirit in "repentance toward God, and faith toward our Lord Jesus Christ."

Our trouble is not due to a robust faith, either experimental or formal, but to the lack of it. THE AMERICAN FRIEND, as in the Central Office, the Five Years Meeting, so far only a federation, continually reveals itself as too weakly constituted for ready cooperation or successful operation. Yet, if the Yearly Meetings were "diligently keeping the unity of the Spirit," and seeking to "attain unto the unity of the faith and of the fuller knowledge of the Son of God," they would soon take delight in "forming a more perfect union" meeting their demands for furthering the Gospel. The Five Years Meeting offers the only hopeful basis of the union of all who bear the precious Friendly name and would be genuine Friends of Jesus. The Five Years Meeting must not, can not, "shrink back unto perdition;" it must perfect its own saving faith and its own much more spiritual union before it can sincerely welcome others into the union which is in Christ Jesus and the Father.

To this end Christ is calling the Five Years Meeting, and every constituent yearly meeting. For this purpose He sent a Pentecostal baptism upon the Five Years Meeting in 1922. In which of the yearly meetings was it fairly felt in a forward movement in the Truth in spiritual life, in effectual service? Have the boards and yearly meetings gone forth effectually discipling the nations, baptizing them into the NAME? Which yearly meeting has been being guided on and on into deeper, clearer, more vital knowledge of the Truth? Is not the present crisis sufficiently serious to move every church and every yearly meeting unceasingly to seek the indispensable filling with the Spirit, that God may graciously own and similarly bless the next Five Years Meeting, not primarily for the sake of the Society of Friends, but for His own Glory and Kingdom?

2110 Kirkwood Ave., Pasadena, California.

New Queries

BY D. ELTON TRUEBLOOD

ONE of the really valuable features of our traditional Quaker polity is the practice of suggesting ideas by means of questions. The worthy Friends who inaugurated this custom were probably innocent of psychology, but the method shows real insight into the workings of the human mind. Most people are arrested by a direct question when any mere statement would be looked upon as pious preaching. We know well enough that we ought to love one another and no amount of advice on the matter is likely to affect our conduct greatly, but when we are asked point-blank whether we love one another as becomes followers of Christ the idea ceases to be platitudinous.

The queries now in use among the Friends of the Five Years Meeting deal with matters of primary importance and are well worth our reverent attention. They deal with the following subjects: Attendance at meetings, love, the devotional life, child train-

ing, personal morality, relations with the State, money, education, poverty, evangelism. Probably none of these can be left out, and yet the conviction comes strongly to one who notices them closely that there are many other matters of equal importance that are not included in the queries as we know them. Here we find nothing about the relation of religion to the new learning, nothing about loyalty to the unique Quaker message, no mention of individual responsibility in the ministry, no suggestion of widespread social unrest.

There is need, then, for a new set of queries embodying matters of interest which the old queries do not cover. What we need is not new ones to displace the old, but new ones to supplement the old. It is another instance where it is possible to say, "These ye ought to have done and not to have left the other undone." It is a matter, not of "either or," but of "both and." The ancient queries are valuable as a groundwork, but each age needs to add more questions as the conscience of the race develops.

The following are suggested queries, covering points not covered in those which appear in our regular books of discipline:

1. Do you maintain an open mind, accepting truth from any angle, no matter what your previous opinion has been?
2. Are you true to the unique message which has been entrusted to the Society of Friends?
3. Do you seek to follow the leading of the Spirit and faithfully perform any ministry to which you may be called?
4. Do you attempt to make your families centers of fellowship in which love is supreme?
5. Do you practise simplicity in your manner of living, avoiding ease and conformity to the standards of the world?
6. Do you maintain a spirit of Christian love toward those of other nations and races?
7. Do you exhibit a spirit of sympathy toward those who are working for unpopular and idealistic causes?
8. Do you bear in mind your responsibility for the mode of acquiring your possessions, as well as for the manner of using them?
9. Do you seek to enrich your lives by acquaintance with works of beauty as well as with the great thoughts and characters of all ages?

The Golden Rule

A glorious message God has given men;
Repeated, so that all may understand,
In his own tongue, that Heaven upon demand
Will place at his disposal, rights that when
He leaves this house of clay, another then
Awaits, eternal, those at His right hand,
Who learned the Golden Rule as He had planned,
With hearts made pure and strength become as ten.
To do to others as one would that they
Should do to him, denies the sovereign right
To man and nation; every flag unfurled
Before the Lord of life, when love holds sway,
Makes manifest that men obey His light—
The Gospel for the nations of the world.
Richmond, Indiana.

JOHN R. WEBB.

Sunday School Convention in Germany

The first post-war Sunday-school Convention in Germany was held at Leipzig recently. The Convention was attended by over 200 delegates representing Baptist, Methodist, Episcopal, Congregational and Evangelical Churches. The Convention was arranged at the suggestion of the British Committee of the World's Sunday School Associations which gave a contribution to the German Free Church Association towards the expenses. Without this gift it would not have been possible to have organized the Convention. Reports received from the committee and some of the ministers who took part in the proceedings testify to the very fine spirit which permeated the whole Convention, and the great service the Convention has rendered to the cause throughout the whole country.

GOLDEN ANNIVERSARY OBSERVED

Muncie Friends Celebrate Fifty Years of Steady Progress With Special Program

The Golden Anniversary of the Friends Church at Muncie, Indiana, was observed with special services on October 1-3. Fifty years ago, 1876, Muncie Friends Meeting was set up, with seventeen charter members. Today it has a membership of 814. Of those who helped set up the meeting in 1876, two were present for the fiftieth anniversary—Joseph A. Goddard, still an active member of the meeting, and John W. Pickett, who came over from Winchester to attend the services on Sunday.

The meeting at first had no pastor but was favored with such ministers as Rhoda Coffin, Amy Fulghum, Elkanah and Irena Beard, Evan and Martha Thornton, and Robert W. Douglas. The building erected in 1880, to which an addition was made in 1886, was used until 1908 when the beautiful new Friends Memorial Church was built. The present pastor is William J. Sayers, who came from Poughkeepsie, N. Y., in November, 1914.

In the service on Friday evening, October 1, memories of the early days of the meeting were recalled by Joseph A. Goddard, while the present and the future were considered by Susan Sturdivant and the pastor, respectively, the talks being interspersed with several musical numbers. Saturday was featured by a Bible School and Church picnic. In the Sunday morning service William J. Sayers challenged the members to make the spiritual progress of the past fifty years the foundation for still more effort in the future to make the church a power for good. At the final Anniversary service Sunday evening, a pageant, "Youth Seeks a Gift," was presented.

A charter member of the Bible school, a non-Friend, was present and recalled the activities of fifty years ago, paying loving tribute to her teacher, Mary H. Goddard, and to the superintendent, Joseph A. Goddard, who served in that capacity through nearly all the fifty years. "Mrs. Goddard was a rare teacher. With the Scriptures, with books, with humanity, with all the great questions of the day, she was familiar, but the chief charm of her indescribable personality was her spirituality. Her type of religion was so fine and so irresistible, that it has become an abiding possession, throughout life, to all who had the blessed privilege of her instruction in God's word.

"When this beautiful structure was building, she took great interest in its progress and, on the day of its dedication, was brought down this aisle in her wheeled chair. It had been broadcasted from one to another of those who had been members of her Bible class throughout the years to attend the dedicatory service and each bring

one flower. It was my privilege and pleasure to present her with an armload of beautiful roses and carnations—affection's tribute to a most wonderful teacher. Her name, her character, her words, her personal influence, will live and be held in loving remembrance by her devoted Bible school students for all time."

The speaker held in her hand a little volume of Longfellow's poems on the fly leaf of which was written in the clear, legible handwriting of the superintendent these words: "Presented to Mamie Moore, by the Friends Bible School for being present every First-day during the year 1880." The gift was in accordance with the excellent idea of the superintendent to reward with some book those members who were one hundred per cent in attendance. Words can but faintly express the appreciation of the community for Joseph A. Goddard's sterling worth and high standard of citizenship. She closed her remarks with this heartfelt sentiment in which the many present could join: "On this Golden Anniversary, let all of us who have been inspired by our association throughout the years, set up a tablet in the midst of our hearts and write upon it, 'Sacred to our cherished friends, Joseph A. and Mary H. Goddard who have enriched our community and ourselves with a very great blessing.'"

FOR MISSIONARY LIBRARY

A revised "History of the Ram Allah Mission" is just off the press. This booklet brings to the reader in a most interesting manner the early history of the work of Friends at Ram Allah, the story of the establishment of the boys' and girls' boarding schools and gives a brief account of the village work among Mohammedans. Mission Study groups will find this new booklet, together with "Pen Journeys to Palestine Villages" valuable as supplementary reading in connection with this year's studies on Mohammedanism. The price of each booklet is 15 cents.

For Mission Study groups who expect to make an intensive study of the Mohammedan world, two new books, "In Desert and Town" by Wood, price 40 cents, and "The Moslem World in Revolution" by Cash, price 80 cents, will prove helpful. The latter book especially is most interesting and gives an up-to-date account of the vast changes that are transforming the Moslem world today.

As prize gift books for young people or as a holiday gift book, "Habeeb, A Boy of Palestine," 80 cents, and "Masoud the Bedouin," \$1.50, in attractive bindings and well illustrated, will please and entertain both boys and girls of the Junior age while "Friends of Ours," 75 cents, will make the little boys and girls happy. These books may be ordered of the Foreign Mission Board, or the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

A GOOD BEGINNING AT FISK UNIVERSITY

President Thos. E. Jones Reports Warm Welcome and Tells of Spirit of School

Friends who have devoted much or little thought to Negro education will be interested in what is taking place at Fisk University at present. While it is too early to predict what the outcome will be, the beginning is both reassuring and inspiring. As most Friends know, it was after much seeking and travail of soul that we decided that it was our Heavenly Father's will for us to give up our work in Japan for the time being for this work in Fisk University. We were mindful of the difficulties and opportunities in this service. Thus far we have been chiefly impressed by the opportunities although the difficulties are ever present.

Before arriving on the campus we had the opportunity of meeting groups of Fisk Alumni in New York, Chicago, Detroit, Cincinnati and Philadelphia. At every appearance our reception became more cordial so that by the time we arrived in Nashville it seemed that our Heavenly Father had prepared the way for us. We were met and brought to our beautiful and most serviceable home. A breakfast had been prepared for us by Assistant Dean Caliver, the young man whom Philadelphia Young Friends supported in Columbia this summer. He demonstrated that he could cook as well as set the most striking record made by a Negro in Columbia University for the last ten years. (This statement was made by the Dean of the school.) The white citizens of Nashville also gave us cordial greetings by letter and editorials in the city papers. Our statement that we had come to make a first class college and not to solve the race question seemed to highly please both Negro and White groups in Nashville.

Then we set about trying to understand the administrative machinery and get the reins of the school in hand. We found every one eager to cooperate, and willing to take any position or change the name of positions previously occupied. Three divisions of the management were set up: the financial, the curricula and the extra-curricula activities. Paul Gordon was placed at the head of the finance. Assistant Dean Caliver at the head of teachers and studies and Dean A. F. Shaw and Susan A. Mendenhall (a Friend from New York) were put in charge of the dormitories, social and religious activities of the students. These departments have committees which work in harmony with the student government associations to look after the school. We are trying to act as coordinators, set standards and live lives of good will and Christian fellowship.

At the first faculty dinner, which was a time of happy association, we tried to point out some of the new trends in education, the insistence of students on having a part in

their own training, the challenge for teachers to so love their subjects and to be so hungry for further knowledge that they would sweep students along the currents of educational enthusiasm, and the responsibility of teachers and officers to help students find the deep fundamentals of Christian character. The response of the forty faculty members was most gratifying. Again in the first chapel service of the season when we laid down the four fundamentals for the advance of the University, i.e.—freedom, discipline, cosmopolitan outlook and religion, the students responded most graciously. When they heard that their Alma Mater is \$100,000 in debt, that it must have \$100,000 in repairs within the next year or two or lose much of its present property, and that \$100,000 must be found during the coming year to pay teachers' salaries they responded by a willingness to sacrifice anything to save the institution. One student who had received five dollars for spending money, gave it to the treasurer for the University. Others offered to paint their rooms, mow the lawns, sell tickets for concerts or do anything possible to benefit the school. Teachers accustomed to much larger salaries and more comfortable quarters offered to take more barren rooms and go without pay for a time to save the institution. The spirit was overwhelming. It seems impossible that Fisk can fail in the face of such devotion.

This love for the University which gave the Jubilee music to the world is further manifest in the unprecedented enrollment this year. Every room has been filled with two or three persons sleeping in double deck beds or on cots. Rooms that were formerly wardrobes or bath rooms have been made so as to accommodate students and then we have been forced to turn away over three hundred. Not more than one hundred have been refused admittance before. It is pathetic to receive long distance telephone calls begging for permission to enter Fisk. One woman brought her two daughters all the way from Oklahoma, only to find that it was impossible for the school to give them a room. Parents and friends have plead for an opportunity for promising young people to get an education.

When we realize that Fisk is the oldest and best known Negro college; that it has stood for Christian citizenship; that it gave Negro music a place in the art of the world; that two thirds of its graduates are teachers, ministers and social workers among the Negro people; that it stands on the threshold of the area occupied by the greatest number of Negroes in America; and that American patriots said that peoples within the borders of America should have every opportunity for education when the tide of unassimilable immigrants was stopped, it seems incredible that this school should be allowed to suffer for funds as it does. As God heard the prayers of the Jubilee Singers who went around the world fifty years ago in behalf of education for the Negroes, we believe he will hear us today. Money must

ENCOURAGE PRAYER AND GENEROUS GIVING

Indiana Yearly Meeting Missionary Committee Plans Program for 1926-1927

The Indiana Yearly Meeting Missionary Committee has held two meetings this fall, one at Knightstown, October 2, and the other at Muncie, October 9, to formulate plans for the year's work. In the morning session of both these meetings, reports were given by the quarterly meeting Foreign Mission Superintendents. In the afternoon, standards for the year's work were discussed and adopted.

The following are the Standards for each quarterly and local meeting:

I. Intercession.

a. Presentation of subjects for prayer to the Meeting for Worship, the prayer meeting and the Bible School.

b. Cooperation in the Yearly Meeting Day of Prayer.

II. Educational Campaign.

a. Frequent Five Minute talks in the Meeting for Worship and Bible School.

b. Program of World Study.

c. Local and Quarterly Meeting programs, pageants, etc.

d. General missionary reading.

III. Systematic and Proportionate Giving for United Benevolences by the

a. Bible School

b. Local Meeting

c. Quarterly Meeting

d. Enrollment of Stewardship Groups.

The Committee thought that intercession should come first for without it all the rest of our work is in vain. Any definite and specific task always appeals to all individuals so to aid in that respect it was suggested that prayer topics for some worker or station on the foreign field be given out to individuals or to groups in the Meeting. This would not only center their minds on a place or missionary but would also increase knowledge and interest in the field. Another plan to promote intercession for definite needs on the foreign field will be to cooperate with the evangelistic committee in its plans for a Yearly Meeting Day of Prayer.

Frequent five minute talks to show the greatness of our task should be given in the Bible School and Meeting for Worship.

The World Study program suggested for this year is on Mohammedanism which can probably best be arranged for in November or some other winter month. This may be given in the prayer meeting, young people's

come in this year. The spirit is here, the devotion is here, the sacrifice is here, the soundness of the investment is here and the opportunity to do a great thing for America and God is here. Men with great spirits are going to come to our rescue.

THOS. E. JONES.

meetings, Bible School classes, closing exercises of the Bible School or in the Meeting for Worship, or as best adapted to the individual meeting. Whenever convenient, missionary program and pageants should be given.

The circulating library of the Missionary Committee has many up-to-date missionary books which may be loaned to the local meetings. Leaders should encourage reading of missionary books by contests or in whatever way seems suitable. Books from this library may be had upon request from Ethel P. White, R. R. 3, Greenfield, Indiana.

Giving a part of one's income toward the work of the church abroad naturally follows prayer for and a study of missions. At the present time, the larger part of our giving is forwarded during the last two months of the year. Can our missionaries live ten months without salary? Would you like to try it? To overcome this difficulty, the Committee urges everyone to make his giving as regular and systematic as possible. Three quarterly meetings have pledged themselves to give one twelfth of their quota each month whether it is in the treasury or not. This system may be worked out in the Bible School, monthly or quarterly meeting, or local meeting as may seem best. The Committee encouraged enrolling systematic and proportionate contributors into stewardship groups for mutual benefit and the inspiration such groups would give to others in the meeting.

ESTHER PICKETT, *Secretary.*

A SPECIAL MEETING OF THE A. F. S. C.

Friends are invited to attend a special meeting of the American Friends Service Committee that has been called to meet in the large meetingroom at 15th and Cherry Streets, October 28, 1926, 3 p. m.

The bi-monthly meetings of the American Friends Service Committee have been so crowded that it has been impossible to give sufficient time to special reports, messages from visitors, and concerns which different members have to lay before the Committee. It has been decided, therefore, to call a special meeting when no business will be transacted, but adequate time can be given to hearing and discussing various messages and concerns. At this next meeting, we are expecting to hear from O. B. Gerig, who has just returned from Geneva, the Peace Conference at Bierville, France, and the Adjourned Sessions of London Yearly Meeting; John and Annette Way, who attended the Adjourned Sessions of London Yearly Meeting; Jesse H. Holmes, who, on his trip around the world, had the privilege of visiting Gandhi; William B. Harvey on the Conference of Pacifist Churches at Carlock, Ill.; and others.

Please extend this invitation to all who are interested in the work of the Service Committee. The meeting will begin promptly at 3 p. m.

New Church Building Dedicated



FRIENDS UNIVERSITY CHURCH, WICHITA, KANSAS

Members of University Friends Church, with the assistance and co-operation of other Friends, dedicated their new church building Sunday, October 10. It was an all-day affair, in which all had a part. Beginning at 9:30 o'clock, the classes of the Bible school met in their quarters in the university building and after a picture had been taken of the group in front of the building, they marched the two blocks to the new building, led by the kiddies of the cradleroll, while the men's Bible class brought up the rear. Marching by twos the line was long enough to reach the entire two blocks.

Following a short class period, all assembled in the auditorium of the new building, where Charles O. Whitely, of Iowa, gave a stirring address and concluded with an appeal for funds to help meet the most pressing needs of the building committee. The response was quite satisfactory for \$11,500 was given at the morning service. Nearly as much more was given at the service in the afternoon, the total for the day being a little more than \$22,000.

Dr. W. O. Mendenhall brought the message in the afternoon, the burden of his sermon being that there is need for men to dedicate themselves to right living as well as to dedicate the building in which they expect to worship.

The exercises throughout the day were greatly helped by the co-operation of the choir, under the leadership of Mrs. Perry Whittaker, Dr. J. H. Langenwalter, of the university Biblical department, Errol T. Elliott, church secretary and J. Arthur Wolfram, who arrived from Pasadena in time to participate in the dedication of the church for which he worked during his eight years

pastorate in Wichita. The program was in charge of Herbert L. Huffman, the pastor, who led in the final dedicatory service. In the evening a splendid evangelistic message was delivered by H. Elmer Pemberton, of Wilmington, Ohio, who is in Wichita to attend the sessions of Kansas Yearly Meeting and conduct a series of evangelistic meetings following it.

University Monthly Meeting, which for the first time in its history, now has a church home, was organized August 17, 1899. Up to this time all the services of the church have been held in the university building. The charter membership was 21; the present membership is 1,042.

The new edifice is two stories, 64x126 feet, of light red brick, with white stone trim, the entrance being beautified by massive white stone columns. Besides the auditorium and gallery with a combined seating capacity of 800, ample provision has been made for the social and recreational activities of the church, and with more than 30 Sunday school rooms, part of them in departments for the younger classes. The total cost of the building and grounds is \$89,162. Charles O. Whitely, in his morning message, said of it that it is the most complete Friends church plant that he has ever seen at time of dedication.

O. C. EMERY.

SPRING GARDEN MEETING

"Rev. Murray C. Johnson, who has had charge of Friends churches in this section for the past three years has received a well deserved promotion and has been transferred to the Second Friends Church at Greensboro, N. C. Rev. and Mrs. Johnson

have endeared themselves to the people of Galax and vicinity by their untiring efforts for the good of the community. We are sorry to lose such progressive people. The *Post-Herald* wishes them great success in their larger field.—*Post-Herald*, Galax, Va."

The above clipping from the *Galax Post* gives a little insight into the past service and location of Murray Johnson and wife, also a hint of prospective work in North Carolina Yearly Meeting. The Spring Garden church in Greensboro, N. C., received them on August 1, when Murray Johnson began pastoral work, and the efficient services of both him and his wife are much appreciated. His sermons seem to be directed right to the needs of the congregation and are helpful, not only to the work of the organization in general but to the individuals in their personal life and service. Just at this time much wisdom, patience and tact are required in the management to learn how to work together harmoniously.

The work of the year was entered upon July 1, with a Daily Vacation Bible School, which was a great success and will be followed by another next year. This work was done by the young people who appreciated the privilege of doing it. The month of August was full of Yearly Meeting and both young and old received much inspiration and renewed courage, fitting them for the year's work.

The first Sunday in September was observed as "Literature Sunday," the pastor preaching on this subject and giving the Bible the place of pre-eminence in the field of the world's literature. Following the sermon the Literature Committee of the Monthly Meeting, with a committee from the wide awake Christian Endeavor Society, took charge of the service and secured thirty-six subscriptions to the *Friends Messenger*, the Yearly Meeting paper, and five to THE AMERICAN FRIEND. The church then proceeded to put on a campaign for the building up of the Sunday school through the united efforts of the committee on Religious Education from the Monthly Meeting and the officers and teachers of the Sunday school. A Sunday School Council was organized with the chairman of the committee on Religious Education as chairman of the council. This organization at once put on a canvass for the religious census of the community, which resulted in information concerning many families and individuals in the neighborhood not connected with any church or Sunday school. Some had not been in a church for twenty or twenty-five years. This was an eye opener since there are four churches within a radius of two miles. Cards returned showed a goodly number who preferred Friends and so the committee now continues the canvass in this open field white to the harvest.

The Sunday School is growing in membership and efficiency and Friends are led to face the question of a larger house and better equipment for this work. Last week the lot where the church now stands was

sold and the church is being moved across the street to the large new lot purchased for a church plant. A canvass for subscriptions is being made for the new house to be placed in front of the one now being moved which will be consigned to the Primary department. Any one interested in this work will have an opportunity to give liberally to the erection of the new house.

FRIENDS MEXICO MISSION

The summer was very quiet notwithstanding all the newspaper reports of conditions in Mexico. Miss Hendrick is at home on furlough. Miss Pickett went home for two months to see her mother, and Mr. Parker was in Matamoros a month on business, so I was left to hold the fort, so far as the missionaries were concerned. Church services dwindled down to the few regular standbys, as all the boarding pupils were gone and many other church attenders went to the ranches for a change.

There was a little excitement about August 1. Before the priests quit ministering in the churches at the order of the bishops, the Catholic people were bringing their babies to be christened and there were many weddings. Only the Catholic churches were affected, and that because the priests refused to conform to the regulations, which are aimed to prevent their meddling in politics. They attempted to close their own churches but the government has seen to it that they remain open in charge of a citizens' committee, so that the people may go and worship, even if there is no priest to say mass and hear confessions. Our own services and those of all other Protestant churches have continued without the slightest interruption or molestation because our ministers and workers have always complied with the regulations, which in no way restrict legitimate and proper religious work.

An interesting episode was the visit of four "prophets," as they styled themselves, free-lance evangelicals of the "ranter" variety, who came down from Monterey. They claimed to be able to perform miracles, and had no sooner started their work than they were taken to police headquarters for violation of the law which prohibits preaching. This regulation prohibits any sort of outdoor religious ceremony of a public nature, and is aimed to stop the vast and glittering Catholic pageants which have served in the past to hold the Indians and uneducated classes in bondage to the Roman Church. Many sick folk went to the city hall to be healed miraculously by the prophets, only to be disappointed of course.

Things soon settled back into routine again, however, and we hear very little of any religious strife, particularly here in Tamaulipas. It is mostly the Catholic women who are missing the opportunity to attend mass. The great majority of the men of the country are indifferent or even frankly opposed to the Catholic priests. The money they collected in fees before abandoning their churches was enormous. The civil

marriage ceremony is the only one recognized by law and the cost is slight, and in some States is free. But the church does not recognize the civil ceremony as valid and discourages their members from complying with it, at the same time refusing to lower their fees to within reason for the poorer classes, with the result that many simply are forced to dispense with any ceremony at all.

With the beginning of school again the work has taken on new life and church services have increased, while plans are being made for advance. The teachers of the Presbyterian church have asked to join our teacher training class. It meets every Friday evening at our house and Mr. Parker is directing it this year. Part of the hour is spent in a discussion of the lesson for the following Sunday and the rest of the time is taken up with a regular training course. Besides the regular teachers many of the supply teachers, recruited among the young people, are attending and showing a lively interest.

Our Ladies' Society has started on a new venture, having decided to devote one meeting in each month to mothers' problems. Special invitations were sent out and about sixty ladies came. Mrs. Gonzalez, whose father was an English missionary and whose husband is one of the judges of the state Supreme Court, gave a splendid inspirational talk to the mothers in the church. She is to continue to have charge of this phase of the work of the Society. After the meeting came a special hour in our parlor. The women were very enthusiastic over the project and we hope to awaken the interest of many more and do much good throughout the year with these special meetings.

REBECCA J. PARKER.

GOLDEN WEDDING IN CUBA

BY HENRY D. COX

One of the happy events of the summer of 1926 in the Cuba Mission of Friends and one which for many years to come will remain a happy event, is that of the celebration of the Golden Wedding of Zenas L. and Susie J. Martin of Holguin. These dear friends are rightly known as the pioneer missionaries of the Friends work in Oriente, Cuba, and we feel that Friends everywhere will welcome a short account.

It is said that fifty years of married life is an extremely long time, but judging from the present state of happiness, which no doubt increases from day to day, theirs has been a time entirely too short. A backward look makes the years seem a dream but one of those dreams we would not care to bring to an end because the longer it lasts the more fruitful it becomes.

Quite fitting it was that the culmination of this marked period of married life should have been celebrated in Cuba where Zenas L. and Susie J. Martin have given the best of their lives and where they have, unconsciously perhaps, built for themselves a lasting monument. Twenty-five or more years of unselfish service leave behind a multitude

of visible proofs which pile themselves up until a veritable monument looms in yonder far away sky, and as we draw nearer we see that each year forms a step which leads heavenward.

The various Monthly Meetings of Friends in Cuba welcomed the opportunity of co-operating in this celebration. Their part was very unique and very appropriate and was nicely carried out. The plan was organized at Holguin. Each Monthly Meeting approved and carried out the general plan of celebrating simultaneously services in their respective places of worship, in which places the lives of these faithful missionaries would be reviewed in loving appreciation. All seconded the beautiful idea of Francisco Gonzalez, the pastor of the Holguin meeting, of presenting a diploma for faithful service, to these whom all had learned to love.

The first surprise of the occasion came to our friends when the telegrams of congratulations began to pour in upon them from the different Monthly Meetings and from others who long since had formed ties of friendly relationship. In the evening they were invited to go into the beautifully lighted meetinghouse nearby. There they found a house full of admiring friends, Cubans and Americans. Melodious strains of a well known wedding march gave the introduction of welcome, followed by a chorus of lively young girls. Within a short time some good speakers were warming up their subject in real Cuban style. Ramon Morell, a professor in the Holguin School, was happy in his selection of beautiful phrases as he described the activities of our friends, the Martins. Some things he said were new to some of us but altogether historical. He related how one day Zenas Martin was up on top of the meetinghouse repairing the roof, when by chance, the town priest passed by. With a raised voice which easily could be heard round about he said, "See, there is the Friends bishop up there working." But no thrust like this could dampen Mr. Martin's enthusiasm. Buildings have been planned, boards nailed and numerous other repairs made since then and, best of all, his faithfulness has convinced many that work is honorable when it is honest. After other appropriate speeches Francisco Gonzalez presented the large beautiful framed diploma which translated into English says, "Be thou faithful until death and I will give thee the crown of life." A diploma in recognition of merit, granted by the Friends Church of Cuba to the faithful workers and protectors of the evangelical cause, Susie J. and Zenas L. Martin, in their Golden Wedding." Signed by the clerks of the various Monthly Meetings, Gibara, Puerto Padre, Chaparra, Holguin, Banos and Velasco.

Warm words of appreciation were then spoken by Zenas Martin and as the service closed a great number of people, both young and old, came forward to greet the honored guests of the occasion and to wish them many more years of faithful service in the cause of Christ and the church in Cuba.

QUAKERDOM • AT • LARGE

Lady Mary Murray was the honored guest of the Friends of Greater Boston in their meeting in Cambridge on October 10. She is in this country with her husband, Gilbert Murray, who is lecturing at Harvard on Poetry. Mrs. Murray is a member of Friends at Oxford, England.

Dr. N. Krishna, from India, is located for the present in Boston and is visiting Friends meetings. He is an ardent follower of Ghandi and has recently joined the Friends meeting at Swarthmore, Pa. Dr. Krishna has studied at Oxford, Leipsic, and Berlin Universities and is now concerning himself largely with the problem of peace.

W. Clyde Allee, a member of Chicago Meeting, who is connected with the zoological Department of Chicago University, and his family have been spending some time in Woodshole, Cape Cod, Mass., where he is doing research work in the Marine Biological Laboratory. He will remain there until the first of the year, but his family are returning to Chicago this month.

Two Friends, Emily Balch of Wellesley and Benjamin Gerig of Cambridge, were the speakers at a meeting of the Fellowship of Reconciliation, at Concord, Mass., on Saturday, October 9. The hundred or more pacifists who gathered at Concord as the guests of Mr. and Mrs. Edward James, were not treated as badly as some of them were last June, when the peace meeting was attacked by militarists. There was no objection to the gathering.

The New England Branch of the American Friends Service Committee met in the Friends Headquarters at 14 Beacon Street, Boston, on Tuesday, October 12. Wilbur Thomas, the general secretary, and Benjamin Gerig, the New England secretary, were both present. The latter has just returned from a trip to Europe during the course of which he attended a youth conference in France and was present at Geneva on the day Germany entered the League.

Mildred B. Allen, who has been in school in Chicago, has been informed by a specialist that the vocal trouble which has caused her loss of voice at times is due to pressure of muscles of throat against the vocal organs and that the removal of an obscure wisdom tooth may relieve the situation. She has withdrawn from classes until March 1, to have the condition attended to. Mildred Allen has served as pastor in Western and Indiana Yearly Meetings for twelve years and is a member of Fairmount Meeting,

Dr. Don C. Barrett, Professor of Economics at Haverford College, has been appointed to a position in the department of

Economics at Princeton University for the ensuing year. He will give the course in Money and Banking usually given by Dr. Kemmerer, who is now engaged at the head of a commission to stabilize the currencies of Poland and two South American countries. The appointment will not interfere with Dr. Barrett's courses at Haverford, as he plans to spend half of each week at Princeton and half at Haverford.

Dr. John C. Hubbard, son of Hannah M. Hubbard, of Oklahoma City, Okla., was recently elected president of the American Association of Orificial Surgeons at its annual convention in Chicago. Sixteen years ago he went to Oklahoma City but during the world war and for three years afterward he was in government service in the Panama canal zone. In 1921, he resumed his practice in his home city and established the Hubbard Hospital in January of this year. He was a student at Penn College and several of his classmates are ministers and teachers among Friends who will be interested in knowing of this honor conferred upon one of their number.

David M. Edwards, President of Earlham College, and a local Rotarian, addressed the Richmond Rotary Club at a dinner last week. Speaking on the discovery of Christopher Columbus and conditions existing in Europe at that time, he undertook to point out the resulting heritage which citizens of the United States have of which religious liberty with the principles of free thought, free speech and self government were of utmost importance. "Our spiritual opportunity," he said, "far out-shadows the material, and the inheritance that has come to this country makes it a good Samaritan among nations of the world. It seems that a nation made up as this one is, of all nations, should be a missionary among the

countries of the world. Some day some nation must take a great step along the paths leading to world peace, and I covet that honor for my own nation."

A very effective peace demonstration was given at a staff meeting at the Central Offices on October 14. It was a simple little chemical demonstration prepared by Charles W. Johnson, of Springfield, Mass., to illustrate the fact that "Love Ends War." He has given it with much success at the Vermont State Sunday School Convention, and has since been invited to give it at all the County Conventions of the state. It is especially suitable for Golden Rule Sunday, Christmas, Armistice Sunday or other occasions for teaching World Brotherhood. Those who are interested should write to C. W. Johnson, 128 Orleans St., Springfield, Mass., for details.

Dr. von Schulze Gavernitz, ex-member of the German Reichstag, who since the close of the world war has affiliated with the Society of Friends in Germany, is traveling in the United States under the auspices of the International Education Institute. In his address last week before the Earlham College students he made a plea for international peace and pointed out that since mankind has united to become "one economic unit" it will be followed by a political organization that will function. He was a caller at the Central Offices with Dr. Thomas R. Kelly.

After fourteen years of most faithful service, Seiju Hirakawa has resigned from the principalship of Friends Girls' School in Tokyo, Japan, to take up work of a broader nature in connection with Friends in Japan. He will be succeeded by Toki Tomiyama, for several years vice principal. As Toki Iwasawa, she was known to many Friends in America during her years of study, when she received the degree of M. A. from Columbia University. During the spring term Mrs. Tomiyama was excused from a teaching schedule that she might prepare for her new position by studying the class work of her own school, and by visiting other girls' schools, both government and missionary. Nowhere, she reported, did she find a complete staff of teachers so loyal and dependable as at Friends Girls' School. With a worthy attention to the ideals of Friends she will discharge her new responsibility. During Mr. Hirakawa's term as principal, the number of teachers and pupils in the school has doubled and the school has changed from being a boarding institution, largely, to one in which only about twenty per cent of the girls live in the dormitory. Graduating classes have tripled in size, and it is still true that few girls reach the fifth

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or Senior year without having decided to follow Christ. The genial personality and broad sympathy of the retiring principal, no doubt, had large influence in bringing the alumnae and parents into closer relations with the school. The charter of the school is now being revised to provide for alumnae and Yearly Meeting representation on the Board of Trustees.

NEWS OF OUR MEETINGS

The new year's work is starting off with a great deal of energy and encouragement according to the quarterly newsletter of Chicago Friends Meeting. The Missionary Society held its first fall meeting, on September 16, at the home of the president, Bertha Sharpe. Plans were laid for the coming year, and it is hoped that a greatly increased membership and a vital interest in the work will accomplish much. A distinctive feature of the work of the Chicago Meeting is found in the Woodcraft Girls group, which is under the leadership of Grace H. Winslow. During July, twelve or more of the girls spent ten days in the Woodcraft Girls Camp at Forest Preserves, Palatine, Illinois. This camp was built and is maintained by the Chicago Friends Bible School, and is felt to be a fine asset to the church. Religious instruction was given as well as attention to athletics and recreation of all kinds. The Woodcraft Girls are now co-operating in the movement sponsored by the Federal Council of Churches by preparing to send dolls to Japanese children in time for the Japanese Doll Festival, to serve as "Messengers and Ambassadors of Goodwill and Friendship."

Ramona Park Friends Community Church celebrated the completion of the third and last unit of their building program on October 3. This unit contains 29 rooms to be devoted to Sunday-school work. There will be a banquet hall and modern kitchen in the basement. The meeting began in 1922 when Tilman Hobson was pastor of the First Friends Church in Los Angeles, and he conducted a series of evangelistic meetings in a tent in Ramona Park, Alhambra, California. R. E. Lamb from Ireland and Ernest L. Gregory followed as pastors and recently Neil D. Newlin has been chosen as pastor. At the dedicatory service, addresses were given by Dr. E. P. Ryland of Los Angeles and Willard O. Trueblood of Whittier. The Tuesday evening following a reception was given the new pastor and his wife when they were presented to the wider circle representing Alhambra church life.

The Charlottesville, Indiana, Missionary Society entertained all the societies of Walnut Ridge Quarterly Meeting, September 23, seventy-five being present. An interesting and helpful program was given which all seemed to enjoy, after which light refreshments were served. Many expressed the wish that it be made an an-

nual event. The following Sunday, the Meeting observed their annual homecoming with several visitors present. Parvin W. Bond of Wabash, Indiana, a former pastor, was very acceptably present in the morning meeting. Clyde A. Milner of Earlham College gave a very interesting talk in the afternoon, when also greetings were read from former pastors. A bounteous lunch was served at the noon hour.

James Albert Coney who resides at 10 Empire Street, East Lynn, Mass., and has for some months been acting as pastor of the Friends Meeting, was recorded a minister of the Gospel by Lynn Monthly Meeting of Friends held at Lynn, Mass., October 7, 1926, as reported by the Clerk, George C. Herbert.

The Friends Meeting at Carthage, Indiana, has been appreciating the services of Frank C. Guyatt, and he was recorded a minister of the Gospel by Carthage Monthly Meeting of Friends, September 7, 1926, the information having been forwarded by William Henley, Clerk.

One of the oldest places of worship in eastern Indiana is the Hopewell Meeting-house near Straughn, now one hundred years old, and members of the congregation celebrated the centennial anniversary in appropriate fashion on October 10. The house was crowded at the morning services, many of those in attendance having come from distant homes especially for the occasion. Walter C. Woodward, General Secretary of the Five Years Meeting, was the principal speaker. Others participating were Jonathan Gilbert of 86 years, a birth-right member and the oldest of the congregation, who related incidents of pioneer days, John W. Macy and Abel Gilbert. In the school building were many relics of pioneer days, quaint homespun clothing, furniture and other household articles. Dinner was served at the noon hour and a social time together was greatly enjoyed.

The Friends Church at Traverse City, Michigan, has a noble Ladies' Aid Society, one that can be depended on to do the job. Regularly for three years they have paid the fuel bill, and helped to pay the janitor besides helping in other ways. The pastor was recently heard to say that if he ever moved away from Traverse City the Ladies Aid could go along as they can be depended on to put things over, and every church can use an Aid. This year again at the Fair held at Traverse City, the Aid set up their tent and served meals, the weather man sent rain, and plenty of it, but people flocked to the Quaker tent to get eats, some of the church's young women were seen washing dishes, cooking and just ready to do any thing to keep the work going. Their worthy officers are: President, Mrs. Archie Hinshaw; Secretary, Mrs. Etta Riley; Treasurer, Mrs. Oren Lindsey; and Vice-President,

Mrs. Fred Tucker. It can truly be said the Aid has a mind to work. Some of the farm folks sent in vegetables and fruits to be used in the tent, and the folks were good-natured and it could be said these Christians loved one another. The Aid cleared \$205.00 at the Fair. There was a large attendance at the October Monthly Meeting and a good meeting. Chester McKean consented to remain another year as pastor, and now begins his fifth year in Traverse City.

Rally Day was observed by the Friends Meeting at Plainview, Nebraska, with all-day services on October third. A good increase in attendance was shown in all the services, interest in the observance having been stimulated by co-operation with the other two Protestant churches in town in advertising and working to get everyone possible to attend services on this day. All were invited to remain after the morning services for a dinner that was served in the church basement. At two-thirty a program was rendered which was enjoyed by all. The C. E. Society held a camp fire meeting in the evening. The camp fire, although of artificial construction, was very effective. The meeting was well attended and very interesting. The evening service was devoted to a song service, the theme of John 3:16 being carried out throughout the service.

The ministers among Friends who live in and around Boston met for the first time on October 11, at the new Friends headquarters. The discussion was led by one of the number, Moses Bailey, who is professor of Hebrew at Wellesley. The young Friends of Boston and vicinity gather each Sunday evening at the home of Elton and Pauline Trueblood in Cambridge for a social time and group discussion. The topic for Oct. 10 was that of the Quaker Martyrs on Boston Common and proved to be one of the most interesting topics yet considered. The leader was William Smith, a Harvard undergraduate from New Jersey.

A series of meetings unusual in character was held at Arba, Indiana, for two and one-half weeks closing October 6. With a keen sense of the need of an awakening to more effective work in the Master's service Friends were very fortunately led to secure the service of H. Elmer Pemberton of Wilmington, Ohio, as evangelist and Will Kinsey and wife of Richmond, Indiana, as singers. The simple, sincere faith and trust of the speaker in the things of the kingdom as he proclaimed the truth from night to night begat like faith and desire in the hearts of his hearers to be their best in the service of God. To be the children of God is to follow him and the meeting saw a real vision of what was expected of it. The messages in song, likewise, showed that the power of the gospel is able to redeem men from

The president of one of the oldest life insurance companies in the country has for years been investigating whether beer drinkers are desirable risks to a life insurance company. He declared as a result of a series of observations carried on among a selected group of persons who were habitual drinkers of beer, that although for two or three years there was nothing remarkable, yet presently death began to strike, and then the mortality became astounding and uniform in its manifestations. It was as if the system had been kept fair on the outside, while within it was eaten to a shell, and at the first touch of disease there was utter collapse. Beer drinking is peculiarly deceptive at first; it is thoroughly destructive at the last. (From a speech by Senator Gallinger.)

Dr. J. M. Doran, Chemist of the Internal Revenue Bureau, Washington, makes the following statements, among others, as to the character of present-day liquor. "The results measured in deaths and total blindness are ghastly. . . . A large element of the present drinking public, alarmed by the recorded and published effects of drinking methanol mixtures, is disposed to resort to the liquor of seemingly known and recent origin under the impression that, being locally or home-made, it is at least safe and pure. The results of our thousands of analyses of this character of liquors show that this may be a fallacy. The evident stupefying or knock-out effects of this liquor in addition to the ethyl alcohol effect point to the same conclusion."

Warren S. Stone, Grand Chief of Locomotive Engineers, declares in the following strong words that "We are not going back to the old conditions. There are some people laboring under the delusion that they are going to have the prohibition law modified or abolished. Someone should wake them from their Rip Van Winkle sleep. I wish they could go with me for thirty days as I travel over this broad land of ours and see the homes being erected everywhere; note the accounts being opened in the savings banks; see the children taken out of the sweat-shops, well fed, with shoes and warm clothing to wear, going to school and getting an education; see prosperity, happiness, and sunshine now existing where formerly there was only squalor and misery—all of this as a result of prohibition. Why, they might just as well talk about stopping the beating of the waves on the shore, or the sunlight descending from heaven, as to stop the onward march of the prohibition movement. We are not going back to the old conditions of things with their misery, want, and poverty. Prohibition has come to stay."

WENDELL G. FARR.

Wilmington College.

BIRTHS

CADWALLADER—To Warren and Mary Eves Cadwallader at Mahaska Hospital, Oskaloosa, Iowa, August 4, 1926, a daughter, Eleanor.

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MARRIAGES

ESCOLME-JACKSON — At the Congregational Church, Carnforth, Lancashire, England, September 16, 1926, Ella Whorntby Jackson, youngest daughter of Mr. and Mrs. T. W. Jackson, King-street, Carnforth, and Edward Escolme, pastor of the Friends Church at Tecumseh, Michigan. The honeymoon is being spent at St. Boswells, Scotland, after which they will proceed to their new home in Tecumseh, Mich.

SATTERTHAITE-SMITH—At the home of the bride's parents, Dr. Edmund L. and Annie W. Smith, Bedford, Pa., September 4, 1926, Margaret McVicker Smith and William Foulke Satterthwaite, son of Thomas C. and Ella S. Satterthwaite of Lansdowne, Pa.

DEATHS

FOSTER—At his home in East Greenwich, R. I., October 2, 1926, John Foster, in his 72nd year. He was a constant attendant and faithful member of the East Greenwich Meeting.

PAUL—At Maple Creek Hospital, Maple Creek, Sask., Canada, August 26, 1926, Laura Hinshaw Paul, only daughter of Jacob and Hannah Macy Hinshaw, in her 59th year. Born at Lynnvile, Iowa, she was married to W. A. Paul of Spirit Lake, Iowa, in 1885. After a lifetime of active service in the Friends Church, she had lived the past year in retirement on the Ranch in Canada. Her husband, one daughter, and three grandsons mourn her loss at Stone, Sask., Canada.

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CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E. 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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